The Episcopal Recorder.

TRUTH AND PEACE.

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The Episcopal Recorder.

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Poetry.

ISRAEL.

From the Church of England Magazine.

On Sinai's wide desert the tents are outspread,
And thy pilgrims, O Israel, are free from their dread,
For the hand of thy God was uplifted for thee,
And the horse and his rider were dashed in the sea!

Then strike the loud cymbal; to him the glad voice
Be upraised with thanksgiving; come forth and rejoice!
For through sea, amid desert, in danger and night,
In the arm of Jehovah thy succour and might!

From yon cloud-cover'd mount the dread thunders declare
That the Lord has descended in majesty there;
The fierce forms of the lightning gleam wild on its height,
And Israel bows down with dismay at the sight.

But though girt with his terrors, his mercy and care
Mid the signs of his awe-striking presence are there:
O exult, for the God of thy fathers and thee,
To his chosen this day hath revealed his decree!

T. J. CLEAVER.

Stockton.

For the Episcopal Recorder.

OUR DUTY AS TO MISSIONS.

Messrs. Editors:—Your readers will think it nothing new to be told, that controversies in a Church do vast harm, even among those who are engaged in contending for the truth. They often divert the mind from present and imperative duty. They furnish men, good men, with plausible excuses for refraining from self-denial, in behalf of many a good work, which, had not its makers been in some way involved in the controversy, they would have felt bound to engage in. For example, just let them turn their thoughts to our missionary operations, Foreign and Domestic. The treasurers' reports present us a sad spectacle. One-third of the Financial year has passed, and I am ashamed to put on paper the meagreness of the receipts! I cannot tell whether they have borrowed money, to be provided for by some spasmodic, Quinquagesima effort next spring, or whether their obligations have been dishonoured for want of means!

Let me then say through you, Messrs. Editors, a word to the Churchmen who read the Recorder. Has *one duty* in this matter been fulfilled? Have we prayed for missions as we ought, and have we *given* of our substance as we ought during the past four months? God forbid that the fear of any ism should keep us back from this work, to which we by our Christian profession are solemnly consecrated! God forbid that we should relax any effort for the great object of men's conversion to God, through dread of some error, to some of those who may be labouring, and sent forth by the Church to labour, for this object. If there be reason to apprehend, that any of our missionaries should be teachers of error, (I say "if," for on none, as yet, would I be willing even in hilarial equation decimately to fix the charge) there is a way opened by which all our means can be directed to these points, in which we have much interest, and to those missionaries in whom we have most confidence. We can *specify*, with our donations, (let them be large or small) to what missions they shall be appropriated: to what country abroad, and to what *diocese* at home. It is certainly our privilege to do this, and thus there is *no excuse* left for withholding our contributions to that great and blessed cause. Let us then give promptly, each and all something. Let the Foreign Committee be encouraged to go on with their arrangements for sending out that precious band of young men, who have signified their willingness to accompany our beloved brother Boone to the millions of China, who, in God's kind providence, are now waiting to receive the hitherto excluded gospel. Let our brethren in Africa lift up their heads, and go on in their labours with joyful hopes, though death so often intrudes within their circle, and so often they are ready to faint through weariness: for brethren, they look to the liberality of Christians at home as a cheering evidence that the *hearts* of these Christians are with the heralds of the Gospel; knowing that those who give are in most cases those who *pray*. Let our valued Southern, and Western, and South-Western Bishops, be able to supply the destitute who have gone out from our own favoured states, and the ignorant who come among us from foreign shores, with the ministrations of our church, in their order and their purity. If we love the Saviour we *must* love those souls for whom he died. If we love the Church; if even we give to our own branch of Christ's Church, only the pre-eminence of being *nearest* the apostolic model; if we dread, as we surely ought to, as we surely *do*, the advances of Romanism, at home and abroad, we must not lose any time in following error with the truth; for in almost every case it is now too late to anticipate. May God move our hearts! May we fulfill our solemn obligations! and may we remember, that he loves a cheerful giver!

Yours truly,

A COUNTRY PRESBYTER.

From the London Christian Observer.

APOSTOLICAL SUCCESSION.

In the prayer for the Church militant, we are taught to pray for all Bishops and Curates, that God will give them grace that they may *set forth his true and lively word*, and rightly and *duly administer* his holy Sacraments. In the Nineteenth Article we read that "The visible Church of Christ is a congregation of faithful men, in the which *the pure word of God is preached*, and *the sacraments be duly ministered* according to Christ's ordinance in all those things that of necessity are requisite to the same."

Is it not (in all honesty) most reasonable to suppose that the word "duly," as made use of by the framers of the 19th Article in reference to the ministering of the Sacraments, was intended to be understood in a similar sense to that in which it is used in the Prayer-book? If so, the argument advanced upon the authority of the Article, that that only can be a true Church in which the Sacraments are administered by men episcopally ordained, obviously falls to the ground; as it is evident the word "*duly*" in the Prayer for the Church militant, can have no reference to the manner of ordination of Bishops and Curates.

CLERICUS.

*** We feel convinced, with our reverend correspondent, that neither in the Article, nor in the prayer for the Church militant, were the words "duly administered" intended to have any reference to the doctrine of apostolical succession. If they had been, the Article would oppose, instead of confirming, the Tractarian doctrine; for it speaks of "all those things that of necessity are requisite" to the "due administration" of the Sacraments; whereas it is notorious that our Reformers recognized the ordination of the foreign Reformers, and the validity of their Sacraments, so that they did not account episcopal succession "of necessity requisite" to sacramental validity.

At the same time we refuse, as we have always done, to be parties in the outcry against apostolical succession, rightly and not popularly construed. We believe apostolical succession to be a scriptural doctrine; we assume that Christ has never failed to have a Church upon earth; that he has ordained a perpetual ministry in it; and that our own Church is grounded upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone. Why are we to give up what the Presbyterian and Reformed churches, not less than the advocates of Rome, maintain? The Popish and Tractarian hypothesis respecting apostolical succession, is superstitious and unscriptural; inasmuch as it supposes a specific virtue to be conveyed by ordination; it founds its claims upon an hereditary succession of some mystical grace conferred by the laying on of the bishop's hands and his pronouncing certain words, in consequence of which the recipient obtains the power of enduing the element of water in the Sacrament of Baptism with mysterious efficacy for the remission of sins; and of converting bread and wine in the Lord's Supper into the real body and blood of Christ. But apostolical succession, in its proper sense, is not to be disparaged because some men falsely lay claim to apostolical powers.

Why cannot we, in the matter of episcopal ordination and apostolical succession, follow the wise and scriptural example of our venerated Reformers; rejoicing in our own mercies; vindicating our principles; and asserting our belief that episcopal setting apart for the sacred ministry is according to the mind of Christ, and a truly apostolical ordinance; without presuming to unchurch all churches which have not the same privilege?

LETTERS FROM ENGLAND.

LITTLE JANE.

If compelled to pass by for the present many interesting points visited after the scenes uttered in my last letter, I cannot forbear to transmit at once some recollections of the Isle of Wight. The visit was made at a time when the beauty of the island is seen to the best advantage, when as I kept the pages of the Dairyman's Daughter and the Young Cottager open before me as I rode, I could verify the descriptions of scenery so admirably sketched by Legh Richmond. Brief as possible shall be my story; though it seemed to me that every scene teemed with incidents and recollections. It is chiefly the moral scenery that I shall notice; which in its main elements remaining the same, is presented to each observer, in a sense what varied aspect. The natural scenery too must continue substantially the same; except as clusters of buildings here and there have been erected to accommodate the people who now flock to this fine summer retreat.

A fine morning in June found me at Brading Church yard, by the grave of "Little Jane." A man near by, digging a grave, came forward in the usual style tendering his kind offices. I begged him to retire and leave me alone;—insensible which sad person is to not understand here, till having touched the hat and meekly said though sometimes boldly, "A trifle sir!" they get that which is to them a sufficient apology for retiring. I wished no such intruder at that moment.

It will be remembered that Mr. Richmond was accustomed to gather the children of his parish on Saturday afternoon, at his own house for religious instruction. As they were sometimes assembled beneath the shade in the garden, it was his practice to send them into the adjoining church yard, to learn the epitaphs inscribed on the stones. I soon found the epitaph which on one occasion was assigned to "Little Jane," and that one beside it, which she preferred and committed to memory in addition to the other; and which on her death bed she referred to, as having expressed her mind at the time; especially the lines,—

"Hail, glorious gospel! heavenly light! whereby
We live with comfort and with comfort die."

I now ventured through the gate which opens from the church yard into the enclosure of the Vicarage, occupied by Mr. Richmond; called the Vicarage, though the Curate lives in it. The Curate soon appeared proffering me a cordial welcome to that sacred spot. I had before learned that he was a man imbued with the spirit that Richmond breathed.—With him I viewed the grounds, and was kindly taken into the study where Mr. R. wrote those tracts, the Annals of the Poor, which, translated into various languages, and scattered in various lands, have been the instrument of the conversion of multitudes, and which are still guiding souls to Christ. Deeply interested I was indeed, when I entered the study of Scott, where he struck off so many volumes that will be read by successive generations. But there was a chastened, a sacred charm connected with the place where the man of God penned those narratives of piety in humble life, in the study of Reading Vicarage, which can never be associated with the study at Aldbourford. From old fabulous legends, from the tales of Border wars, and thrilling historical incidents, skilfully interwoven, Scott has written many a page, over which the lovers of romance will bend with delight. But who will rise from those pages conscious of benefit to their immortal natures? Richmond has selected his characters from the scenes of humble cottage piety—characters which the God of grace selected and brought to light, and which he employed to illustrate the power of that grace in some of its most interesting aspects. These sketches drawn by a master hand, will live among human records and be read as long as the works of Scott, yes longer; and the truths taught in the narratives of the Dairyman's Daughter, the Young Cottager, and the Negro Servant, will be still blessing the world when the volumes of Waverly are forgotten. I was glad to visit the apartment whence these truths were issued.

Reading Church is a curiosity. It is one of the oldest, if not the oldest on the Island, as the foundations of the structure are said to have been laid in the 8th century. Its interior, with low, massive stone arches, rough as if unhewn, is quite unattractive. But its antiquity, the inscriptions on ancient monuments still preserved with other associations more modern, give it interest. How many generations have heard the gospel within the walls of that church! How many revelations of the judgment will embody the scenes transacted there!

My visit to the grave of "Little Jane" derived additional interest from the fact, that in a new male grave near by, her mother had been deposited three days before, aged 84 years. Allusion is made in the narrative to her family as destitute of piety.—The Curate informed me, that the mother, during the last years of her life, had so lost her faculties, that there was no satisfaction in conversing with her; but that previously to this wreck of mind she gave no evidence of piety.

I turn from this to the scenes connected with the history of the Dairyman's daughter; but I must reserve this for another letter.

Yours, &c.

J. B. C.

THE NOMINAL PROFESSOR.

The nominal professor is perhaps the most hopeless character on earth. Before he assumed the name of Christ, there was hope of him that he would be impressed, convinced, and converted by some of those discriminating discourses which point out the difference between a regenerated and an unregenerated man; those pungent appeals to the conscience, which are so often blessed in awakening them that are without—but now he is proof against all these. He is a professor, a church member; and with this as his shield, he wards off every arrow of conviction from his heart. These things, he says, are for the unprofessing, not for him. Quietly his conscience sleeps amidst all the thunders that roll from pulpit, while the lightnings, carried off by the conductor of his profession, touch not his false hopes, and leave him amidst all secure. He puts away from himself all the threatenings of the word, though they are pointed at him, and takes to himself all the privileges and consolations of the righteous, though he enjoys none of them. If at any time the power of the deception begins to be shaken by the efforts of a half awakened conscience, and there rises up a suspicion, that he is not a truly religious man, Satan aids him to regain his delusive quietude by the usual suggestion, that he is a professor, a church member, and that though he is not perfect, he is not farther from it than many others: he only partakes of the general delusion of the times, and if he be wrong, who is right? Besides, what is he to do? He is a church member, and would he begin again? Would he repent, believe, and be converted now? Such logic is generally successful, and the poor creature lies down again to sleep on the sleep of death. Notwithstanding the great number of professing Christians which exist, and the great numbers of unconverted ones too, how rarely do we meet with any who were converted after they became professors! How seldom do we hear such cause to post and confess a fear, and follow it up, that they have never been truly changed.

But extend your views to another world, and anticipate if you can the consequences of self-deception as they exist and are perpetuated through christianity. Bunyan, in his inimitable allegory, the "PILGRIM'S PROGRESS," after representing the rejection of a false professor, called Ignorance, who had knocked at the portals of heaven, and asked admission, concludes his book with these awfully impressive words: "*Then I saw that there was a way to hell, even from the gates of heaven, as well as from the city of Destruction.*"

A professor in hell!! Tremendous idea! Horrifying thought! After spending his time on earth in the nominal communion of saints, to spend his eternity in the real fellowship of devils in hell! After belonging to the society of God's people; joining in all their services and their privileges; transacting with them the business of his kingdom; uniting with them in the expulsion as well as the reception of members; him to be sent away, into the prison of lost souls. O how dreadful would it be to be separated from the Church of God now, to pass under the sentence of excommunication, to be excommunicated as a corrupt member of the body, and given over to Satan—but what is this to the sentence of excommunication from the church triumphant, pronounced by Jesus Christ himself at the last day! O to hear *him say depart!* Who does not feel the force of those impressive verses:

Thou lovely chief of all my joys,
Thou sovereign of my heart,
How could I bear to hear thy voice,
Pronounce the awful, depart.

The thunder of that dreadful word
Would so torment my ear,
'Twould tear my soul asunder, Lord,
With most tormenting fears.

O watched state of deep despair,
To see my God remove,
And for my doleful station where
I could not taste his love. JANES.

THE POET COWPER.

The London Baptist Magazine for July contains a letter from Rev. Andrew Fuller, never before published; addressed to the Rev. Mr. Griffin, in answer to some inquiries concerning Mr. Cowper, the poet, in which are some statements which we do not recollect ever before to have seen.

It is known that Mr. Cowper in early manhood became deranged, at which time he was destitute of the Christian's hope. While laboring under this distressing malady, his friends placed him under the care of Dr. Cotton, of St. Albans, which is thought to have been a favorable providence, the doctor being that tender friend, which of all things was best suited to Cowper's state of mind. The doctor so endeared himself to him that when he had recovered he staid twelve months at his house. "It was during his residence at St. Albans," says Mr. Fuller, "that, being led a more direct and confirmed attachment of the distinguishing differences between the Romish and Protestant churches. A single glance too at the profession of faith of Mr. Cowper, as executed by his own hand, will show an almost perfect agreement with the faith and doctrines of Rome, as set forth by Adam and proclaimed by itself.

"It is very remarkable that a Romanist may turn *Protestant*, without adding any one article to his faith; but a Protestant cannot turn to *Rome*, unless he embrace many *new articles*; for our doctrines are generally confessed by both sides to be true, but those of the Roman Church are rejected by our Reformers as novel additions and such as have no good foundation in Scripture nor genuine antiquity; and therefore the Protestant doctrines are the surer and safer, as in which both sides agree.—For example, we and they both hold there are *two* states after this life—heaven and hell; but they a *third* which is Purgatory; and this we deny: we and they both say, that sins are to be remitted by the merits of Christ's death; but they add the merits of the saints and their own satisfactions, with the merit of their own good works, which we deny to be expedient or such as can merit remission for us—we hold there be two sacraments, Baptism and the Eucharist: these they confess are the chief, but add five more, to which we affirm the name of sacraments doth not properly belong. We say that God *alone* is to be worshipped: they confess he is chiefly to be worshipped; but then they say the blessed Virgin Mary, angels and saints are to be worshipped *also*, which addition we deny: we say Christ is our *only* Mediator and advocate: they confess he is principally so; but add that saints and angels are so in an inferior manner; which we utterly deny. We say Christ is really present in the Sacrament of the altar; this they confess, but add he is *corporeally* there, by the transubstantiation of the bread, &c., and this we deny:—we say the Scriptures are the rule of faith, and they will not absolutely deny it, but add their own traditions, which we reject:—we say there are twenty-two Books of the Old Testament canonical; and they confess these all to be so; but they add divers and call them canonical, which we affirm to be apocryphal,' &c. &c.

DEATH-BED SCENE.

Concluded.

There is an inveterate obduracy of unbelief in thoroughly worldly minds which defies force, and would be almost incredible were not itself a melancholy fact which is daily presented to observation. The thoroughly worldly man, whatever attacks he may subscribe, or whatever liturgy he may use, is a sceptic as to the power of faith and grace. In relating to such persons this and similar instances, I have seldom failed to catch the cavilly but ill-suppressed look of suspicious incredulity, which seemed to think, it not to say, This is all professional cant, on which the well-meaning enthusiast minister is to be sufficed, but not fully credited. In fact, they consider such descriptions of the believer's dying-bed as mere idle declamations. They view them as highly-coloured and exaggerated pictures, drawn from fancy for exhibition, but without any original in real life, and which could ill endure a close and rigid scrutiny. But, blessed be God, the Christian passes, in making statements such as this, but speaks that he does know, and testifies that he has seen, and many can confirm his testimony. And few things bring with more overwhelming conviction to his own mind the importance of eternal concerns, and the solid reality of religion, than the awful contrast which he is often called to witness between the death-bed scenes of the truly pious and of the careless or ungodly.

During the last visit of the cholera, it was among the privileges of my ministry to witness a scene very similar to that which I have just related. I sat by the bed of one who had long been a sincere and consistent Christian, suddenly seized, and at midnight too, by the pestilence that walketh in darkness. For three hours life was in the balance, and of this danger he was himself fully aware. The midnight cry, "Behold the Bridegroom cometh, go thou forth and meet him," seemed to sound in his ear. Most persons would be ready to say, how awfully solemn, how terrific, must three such hours have been. But he of whom I speak found them hours of deep inward tranquillity. All indeed was confusion and alarm without, but all was peace within. About, as he thought, to quit forever the light of sun, and moon, and stars, he would trim his lamp, to enter upon the dark valley of the shadow of death, and found oil in his vessel. His loins were girded about, and his light burning, and he himself waiting, without a fear, the final summons. Not only was he enabled by Divine grace, in submissive resignation, to commit his family, and every worldly interest, without anxiety to God—but only was he enabled to commit to God, with holy confidence, his own immortal soul; but so perfect was his acquiescence, so entire his complacency in the Divine will, that he could not, he assured me, form a desire, or offer up a prayer as to the event, but was enabled, in calm composure, to yield himself without a choice to God's disposal, whether it was for life or for death. If those who have stood upon the narrow isthmus which separates the two worlds—time from eternity—*without* this happy experience, would but credit it, and contrast with it their shudderings at the dreaded approach of the king of terrors; if they would remember, that although they have been permitted now to retrace their steps, yet that sooner or later they must go forward, and meet him face to face, the issue of such reflection would, with the Divine blessing, be salvation. Common sense would co-operate with conscience and grace, if men would credit these facts of daily occurrence, and then soberly calculate, whether that which, in such a moment, would disarm death of his sting, and the grave of its victory and its terrors, would not amply compensate a life of godliness, even though religion's ways were not ways of pleasantness, and all her paths peace.

In writing upon the solemn and important subjects of death and judgment, one cannot but allude to the recent event which clothes our land in mourning. And while every individual thinks and talks of the death of him who was, but a few days since, our sovereign, should we not remember and meditate upon our own? What a lively picture does the death of a sovereign furnish of the vanity of human wishes, and the unsubstantial, transitory character of all sublunary things! We propose to ourselves some earthly, temporal good as the object of our eager pursuit: we anxiously desire it: we laboriously toil and strive for its attainment: we perhaps come up with it, and find it blank and utter disappointment, a bubble that bursts in our grasp—perhaps a flower which conceals a thorn that pierces us through with many sorrows. Or perhaps death, the grand leveller of ranks and ages, whose relentless scythe mows down alike the budding, the blooming, and the withering flower—who, with equal pace, knocks indiscriminately at the hovels of the poor and the palaces of kings—who knows no pity, and spares no feelings, but mercilessly rends the tenderest ties, and widows the fondest hearts—perhaps death, the king of terrors, silently approaches, an unexpected as unwelcome visitant, and arrests us in the very midst of our unfinished plans, and yet untasted enjoyments. In the folly of our hearts we are perhaps planning for years to come, "I will pull down my barns, and build greater, and there will I bestow all my fruits and my goods. And I will say unto my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Such too often is the voice of our foolish hearts, when the unwelcome summons arrives, "This fool, this night thy soul shall be required of thee. Then whose shall those things be which thou hast provided?"

The high personage lately removed, who within a week possessed *all* that station, and wealth, and power, for but a small fraction of which nearly every individual in his land was, and still is, anxiously toiling, now is a lifeless senseless corpse—his body the prey of worms equally with that of the meanest pauper in what were last week *his* dominions—this week the dominions of another,—his soul, that which alone now constitutes him-self, equally summoned, and equally obliged to appear, before the judgment-seat of Christ, there to give an account of the deeds done in the body, before the King of kings, before Him who is no respecter of persons—his robes of royalty exchanged for grave clothes—his palace for the cold and narrow house—henceforth to wear no crown except it be the crown of righteousness, which God the righteous Judge will give in that day to them that love him. And indeed it is a pleasing reflection that, so far as we can gather from the published accounts, the grand interests of eternity have not in his latter years been forgotten by our departed sovereign; and that the conjugal affection which soothed those pains and infirmities which pay no respect to the perishing bodies of kings, did not neglect the far higher interests of the immortal soul, but often brought before his mind those precious words which were able to make him wise unto salvation, through faith in Jesus.

Surely such a view as this event furnishes of the transitory and perishable nature of all earthly good, should damp our ardour in their pursuit, and our expectations of enjoyment from them. It should help to wean our affections from things below, and to fix them upon things above. But there are circumstances, perhaps necessarily attendant upon such events, which should also powerfully contribute to this effect. The bustle and haste and excitement which accompany, perhaps unavoidably, the commencement of a new reign, and the installation of a new sovereign, cast into the shade of oblivion, strange as it may seem, a departed king far more quickly than is usual in the case of individuals in humble life, and, by the contrast, shed a deeper gloom upon the dark and silent chamber of the royal dead. The tolling of the death bell, which proclaims a monarch gone, and the pealing artillery which greets the new possessor of a vacant throne, grate in discord upon the feeling heart. The quickly transferred allegiance; the fawning sycophancy which at once bows down to the new idol; the speed with which he, who but a few days since was the object of general and absorbing attention, is forgotten amid the publicd interests connected with his successor,—all prove the selfish principles upon which, perhaps unavoidably in this indigent condition of man, the social fabric is con-

structed—all but us plainly tell the feeling heart that this world is not its rest, and sue for a home in purer and more holy regions.

"He hastens to his God who treads it not."

Let us remember that we too shall lie upon a dying bed, and look for the last time upon sun and moon and stars, and upon the various objects, how fondly soever loved, with which hitherto we have been in communion. Tender and sympathizing friends may weep around, and keep guard against the king of terrors; but from them too we must be torn. Their fond embraces cannot detain him upon whom the decree has gone forth, "This night thy soul shall be required of thee." Naked as we entered into the world, naked we must depart. Alone and unaccompanied, unless we have made Christ our friend, we must, even in his appointed time, tread the dark valley of the shadow of death. What then would be our feelings, what our wishes and regrets, at that solemn moment were now arrived? If, ever another one, the sublime cry we seem to sound in our ears, 'Behold the bridegroom cometh, go ye forth to meet him!' Would it not be, that we had cultivated a closer intimacy with Christ by Faith and prayer! That we had come in deeper penitence and humiliation to the foot of the Saviour's cross! That we had been more devoted to His service—more faithful in our allegiance to Him—more sanctified by His Spirit—more meet for His kingdom! Let then not only the domestic affection, but the providence which now preaches to this nation that 'it is appointed unto *all* men once to die," preach with power to our reason, our conscience, and our heart. J. M. H.

To the Editor of the Banner of the Cross.

Charlottesville, Oct. 13th, 1843.

Rev. and dear Sir:—A friend has just put into my hand, your paper of last week, containing an article, headed, "Bishop Meade on the right to ordination," in which the author quotes some passages from one of my printed sermons, in order to show how I differ from the Bishop and diocese of Ohio, in what he terms "their strange proceedings," in relation to the case of Mr. Carey. You yourself, in an editorial, call especial attention to the article, saying, "our readers will be no less struck by its perfect concordance with the sound sentiments expressed by Bishop B. T. Onderdonk, than by its remarkable contrast with the strange views which seem to be entertained by Bishop McIlvaine." Agreeing, as I do with Bishop McIlvaine, in his views, on the case in question, and of course disagreeing with the Bishop of New York, I cannot consent in silence to be misunderstood on a subject of such deep interest to the Church at this time. I must, therefore, ask of you the insertion of the following communication. No one who will candidly read the sermon, or even the extracts from it in your paper, can fail to perceive, that my argument was against anything like intolerance, on the part of Arminians and Calvinists, High and Low Churchmen, in regard to their differences in doctrine and polity, which have ever prevailed among them. I quoted Bishop Bowen, and the Rev. Henry Blunt, to show that these had ever been open questions in the Church, about which we are allowed to differ. I particularly stated how candidates for orders, might be either high or low churchmen, thorough Calvinists, or Arminians, and yet no Bishop must think of refusing them orders on such an account. I did not, however, proceed to say, that they might be either of the Protestants, or semi-Romanists, and yet be liable to no objection. I confined myself strictly to those points about which many true Protestants had from the first differed, and agreed to differ, and concerning which, by general acknowledgment, there had been a studied latitude in our articles; and according to which latitude, the Bishops have ever acted. Nothing was further from my design, than to insinuate that the like conduct was to be observed in relation to candidates for orders holding views against which our church had solemnly protested, and for the renunciation of which, so many of our forefathers laid down their lives.

In proof of this, let me mention that at the very time and place (if I am not much mistaken) when and where that sermon was delivered, I had a conversation with one who had been a Romish Priest, but was applying for orders in our church, in which I expressed sentiments entirely different from those which would now be drawn from that sermon. The person alluded to expressed the opinion that there were some good things which might be borrowed by us from the Romish Church. I asked him to mention them. To which he replied, confession and the celibacy of the clergy. I at once plainly expressed the opinion, that such were not proper sentiments for one wishing admission to our ministry. Though he afterwards seemed disposed to modify his words, I felt it a duty on the first occasion to mention my impressions to a neighbouring Bishop, to whose diocese he properly belonged. At a subsequent period, that Bishop stated to me, that he had, either from intercourse with him, or in some other way, become satisfied, that he was not sufficiently a Protestant to become a minister of our Church. No further steps have, I believe, ever been taken towards his admission. And here I would ask whether any of our Bishops would have received a Romish Priest, expressing a doubt whether our Church or that of Rome, be most in error, speaking as Mr. Carey did about the creed of Pius the 4th, the Reformation and other points, where his answers were so unsatisfactory? I cannot believe it. In the English Church, if I mistake not, there is still a most solemn public form of renouncing the errors of Popery, and with those who change their ministry for ours; and the present times require that there should be a most searching examination into the opinions of our candidates on the points in dispute between us and Rome. It is also very important that not merely our ministers, but others also should understand what is the meaning and use of the word Protestant; against what things our Reformers did protest and against what they did not, that we may all know how to make a difference between them. It is peculiarly important at a time when wishes are expressed, that the term Protestant were stricken out of the Prayer Book, when attempts are set on foot, and even attempts made to cut it out of use. The removal of it might contribute to an effect that many do not so clearly foresee. To see then the great impropriety of confounding together differences of opinion about Calvinism, Arminianism, Church policy, and Romanism, we should inquire, against what things our Fathers did really protest, and about what things they agreed to differ.

Did our Reformers protest against Calvinism, or Arminianism, or against the other Reformed Churches, or against the high or the low views of Church Power? We can in any of these accounts, that our Church was denominated Protestant? Was it not because she protested against the false doctrines and corrupt practices of the Church of Rome, that she was recognized by the Protestant Church of England and Ireland, which her Kings and Bishops, and others in authority were solemnly sworn to maintain and defend against all tendencies towards Rome, or encroachments from Rome? It is important at this time to bear this in mind, since there be those who are endeavoring to establish the principle that there should be as much latitude allowed to those who incline to doctrines to dissent between us and Rome, as to those who differ in regard to Arminianism, Calvinism, or Church policy. In opposition to this it should be remembered, that those who were engaged in drawing up, and from time to time reviewing, and using in judgment upon our articles and services, were without dissention, Calvinists, and Arminians, High and Low Churchmen, but never Romanists. It is well known that the Fathers of our Church took counsel of Bucer, Calvin, Melancthon, and others of the continental reformers, but we never hear of their consulting the Pope, the Cardinals, or his Romish Bishops in England.

They sent a deputation to the synod at Dort, to the person of good Bishop Hall, but no representative from England was heard of at the council of Trent. There is a quarrel still extant and sometimes used by the sister Church of Scotland, that we never beat of one for the sister Church of Rome. Our Homilies were composed and published against that great corruption of our holy religion, of which they believed the Holy Church predicted by the apostles, and were never engaged in any friendly communings of disputed points with her. Until, then, the Church of Rome shall escape, our attitude must still be one of hostility to the great antichrist of scripture. Most zealously should we watch and contend against every step approximating us to Rome, for there are those who endeavour to diminish as much as possible the distance between us and her, and at the same time to increase that which lies between us and other churches of the Reformation. What I have often said, and sometimes written, as to the proper manner of regarding the Romanists, and of dealing with them, will show that I am not disposed to deny them the Christian name, or to engage in any unjustly warfare against them. I do not cast even them to the uncovenanted mercies of Heaven, and yet I never can consent to place them on a level with those Protestants, who still hold the great fundamental doctrines of the Gospel, although defective in some important particulars with which God has blessed our own Church. In speaking we should certainly depart from the spirit and conduct of the Reformers.

Let me conclude by saying, that although, undertaking not to be an interpreter of providence, yet feeling real sense of the writings of those pious divines who have delivered their minds to the subject, I think there is abundant reason for believing with the great body of them, that the conflict which is to usher in the latter day glory, is a great struggle with Rome, which though brief, is to be attended with fearful and bloody, ending with the final and complete victory of truth. Signs in the present extraordinary efforts and movements of Popery, these are searchful signs of the times, and not the least of them is the fact, that in the garb of an "angel of light," it has, as was foul, entered into one of the best fortified camps of the Lord of Hosts, and deceiving by false resemblances, is engaged in a measure in its service, some of the Lord's choicest and faithful ones, together with many false hearted ones. But when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him," and the faithful will one day rally around it. It is no weakening of our attachment to the Church, to increase of our confidence in its divine character and excellency, that this attack is now again made upon her, by the antichrist of Rome; but rather a confirmation of our belief, that she is the most faithful and most dreaded in the eyes of this evil one. We have only to do our parts faithfully, and all will yet be well. It is not the first time since the days of the Reformation that the assault has been made, and though far more subtle in these than in other days, it is, we trust, the last, and through its agency we may be borne into unbounded joys and bliss. I am well aware that in such a subject, where prophecy is concerned, it becomes us to speak with diffidence, and with reverence, and we mean not to be positive or dogmatical. Such appears to us the more probable solution of the present unhappy condition of our Church, and of many in such the signs of the times. We may be mistaken in this, time only can show. But of one thing we are well assured, that it is a sacred time wait in. The public mind is much agitated. Many of our truest friends and members are very uneasy, and know not what to think or say. Many good people, not of our communion, are persuaded that we are on the high road to Popery. Those who wish our downfall will use their advantage to the utmost. How few are more zealous, and how few of most be necessary, God only knows. Let us ask, by faithful prayer and humble study of God's word, try and find out the truth, and follow it. WILLIAM MEADE,

Bishop of the Prot. Epis. Church of Va.

BISHOP CHASE TO HIS FRIENDS IN THE ATLANTIC STATES.

Rockford, Illinois, Oct. 6, 1843.

Respected Brethren,—It is now nearly four weeks since I left home, and have preached as many times as have passed days (seven) out.

My labours have been in ministering to the scattered members of our communion, and to others who were willing to listen to my feeble voice on the Deerfield and Aquanee Rivers, in the city of Chicago, and in the villages around Fox the Dayton and Fox Rivers. To all I have confirmed thirty-three persons—the first ever this far.

I am now on the waters of Rock River, which embrace a country abounding with immense blessings; yet living but few of a spiritual character in this respect the Episcopal Church is positively deficient. There is not one clergyman of our profession North through the whole course of its meanderings, which covers the state of Illinois, is not far from 120 miles in the most branch, and but as many more in its tributary streams.

Such is the loneliness of the scenery, and the fertility of the soil in the neighbourhood of these waters, as to have inspired many Episcopalians to settle on their banks in communion with all other denominations of Christians, but alas! the Episcopalians are of all denominations the most desirable. All these leave their leaders, but Churchmen never are seen to go to, back to and not among them: none to baptize their infants; none to feed their babes with the milk of the Gospel; none to give to the hungry the bread of life; no Church; no Sunday School; all is wasted and, as in the natural field where the means of cause, tillage, and good seed, all is going to weeds and briars, affording no hope of future harvest.

The Bishop comes to see them, it is true, once a year. He sends the missionary as often, to console them and keep them from despair—but what is all this care to increase their desire for sacred things, and by practising the hope of sound and frequent instructions of the word and sacraments, to leave them in a kind of agony at parting?

My Christian brethren, it is thought by considering persons, who write to me especially of late, that my own conditions is a hard one, without a salary, and yet obliged in consequence to visit so vast a Diocese once a year, as a faithful Bishop should do. However this may be, one thing you may be sure of; that the sufferings I undergo from this source are not to be compared with the pangs which pierce my aged heart at seeing the spiritual destitution of my people, of the flock which the Great Shepherd of souls has committed to my charge. It was such this spring I witnessed much from this one cause; and here in the north, now in the autumn, the same pierces my soul anew to behold. The whole region of the *Rock River* is destitute of an Episcopal clergyman, and by reason of the same the members of our communion are every day passing to the right or to the left!

What then would but my soul, as if in the agonies of death, I exclaim. For God's sake, for the Redeemer's sake, give for the Rock River, Illinois, means to support two faithful Presbyters. The Missionary Society cannot give more than the appropriate sum, and they say that is exhausted. Lapped, therefore, to infant souls who will hear my cry for help, and not turn a deaf ear to my supplicating voice.

I ordained at morning one of these at Dixon, and the other at Belvidere and Rockford. They must have guaranteed to them $300 per an. each. Of this stipend the people will cause something, but not much yet, till they shall have paid for their lands now in market. As to the missionaries themselves, they must be able to teach, willing to spend and be spent in their Master's service; the shirts of their garments must be purified from sin, and the whole body of their soul free from the taints of schism and the deliberations of plod to sages, dissent, and false lores. In short the missionaries who come to Illinois must be *true Protestants*, such as were Cranmer, Ridley, and Latimer. These and these only, will be received to build up the Church in Illinois, and for such as these I entreat (as a dying man entreats) for help and support. For two missionaries on the waters of Rock River and for every new the faithful servant of all who love God and their own souls, and the souls of the poor and destitute, more than their money.

PHILANDER CHASE, of Illinois.

For the Episcopal Recorder.

QUESTIONS ON THE XXXIX ARTICLES.

ART. VI.—*Of the sufficiency of the Holy Scriptures for salvation.*

1. Where do we find all things necessary to salvation?
2. What is not to be required of any man?
3. If Holy Scripture contains all things necessary to salvation, is it right to have Creeds and Articles as tests of Church membership?
4. Is it lawful to embody in such tests Articles on which Churchmen may differ?
5. What is the test in our Church?
6. Is the rubric requiring confirmation an infringement of this rule?
7. Is it allowable to link tradition with the Word of God, as a rule of faith?
8. What is the doctrine of Romanists on this point?
9. Or what was it formerly?
10. Does the same rule prevail in the case of rites and ceremonies, that is here laid down concerning Articles of faith?—See 20th Article.
11. What do you include in Holy Scriptures?
12. What do you mean by canonical books?
13. How many are there in the Old Testament?
14. How many in the New?
15. What evidence have we that these books are canonical?
16. What is the Apocrypha?
17. Why is it rejected as an canonical?
18. Why is it read?
19. Is the Scriptures contain all things necessary to salvation, what is our duty concerning them?
20. What is the duty of the Church?
21. How can Church books ever have proved for the public reading of the Word of God?

For the Episcopal Recorder.

Messrs. Editors,—I received a pamphlet to-day in which it is stated that a Bishop of one of the smaller Dioceses of the Protestant Episcopal Church in the United States, in attempting certain assumed rights in the synod Convention from which I myself state that his authority in the premises was *above all Constitution and Canons*. That he claimed to do what he had done by divine right, and in fact to have the proceeding inquired into by the Convention, *because it was above all human legislation*." Now that Bishop, prior to his consecration, took solemnly before God and the assembled congregation, the following oath: "In the name of God. Amen, T. ——, chosen Bishop of the Protestant Episcopal Church, in —— do promise conformity and obedience to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America so help me God, through Jesus Christ." Let any candid mind compare the oath with the above "bold stand," and I think there will appear a wide difference between the two positions. Sirs, Messrs. Editors, we are getting into, my *out-going* Papery with a vengeance, for he who wears the triple crown, we suspect, has for the most part

to the happiness of undying minds, and gather fruit unto life eternal.

Do you wish to cooperate with your pastor, and aid him, in his heavenly work of winning souls to Christ, enter with vigor upon the duties of a Sunday-school teacher, and your object will be attained, for if not now, yet at some future day, and perhaps on the fields of celestial glory, both you that sowed, and he that reaped will rejoice together.

Having, in the preceding articles, spoken of the relation the Sunday-school teacher sustains to the pastor, and the reciprocal duties that grow out of that relation, we purpose in this, as before intimated, to call attention to the consideration of *the dignity of the office of a Sunday-school teacher.*

1. Its dignity. There are many persons that are attracted towards, or repelled from, a station just in proportion as it is honorable or less honorable. Now, although we trust that we have such a firm persuasion of the utility and importance of the Sunday-school enterprise, that we should not shrink from it, though it were identified with reproach; and though, in accomplishing the great objects in prospect, we had to pass "*through evil report,*" yet it will be profitable to us to contemplate for a moment, the high moral eminence on which every Sunday-school teacher stands, in order that we may the more perseveringly and resolutely press onward in this path of benevolence.

2. The dignity of the office of the Sunday-school teacher appears, from the subject with which he has to deal. It is not to mould matter by one universal law into given forms; it is not to cut a material stone or marble block into all the proportions and symmetry and animated expression of the living, breathing, human form: it is not to display upon the canvass the powers of the pencil in perpetuating features and scenes, that would otherwise be swept with the wing of oblivion that one enters upon the duties, and assumes the responsibilities of this office.

The Sunday-school teacher has to deal with mind, immortal, undying mind, and he has to deal with it too in a way which renders it a employment far more honorable than that of the literary instructor. His principal business with the intellect, is to employ it as a medium through which to reach the moral feelings. He writes upon the undying spirit, characters that it will retain forever, characters which will never decay. He impresses upon the soul truths, which in its successions, not even the commingling wreck of dissolving worlds can shake from it, truths which will exert an unconceivable influence in giving shape and coloring to that immortal spirit's destiny through eternity.

3. The dignity of this office also appears from the instrument that is employed for accomplishing the object proposed. That instrument is the truth of God. It seems to be universally conceded that those who spend their time in philosophical investigations whether their attention be directed to matter, or mind, are engaged in pursuits of an ennobling character. By attentively studying the great laws of nature, and contemplating scientific truth, an elevation is given to the whole cast of your thoughts.

With how much more juiciness may all this be affirmed of those who are engaged in the contemplation of religious truth. If the study of the works of God be ennobling to human intellect, how much wider range, and greater expansion, will be given to human thought by the contemplation of God himself, of the moral perfections of his character as displayed in the glories of Redemption. The Sunday-school teacher has to be conversant with *living Truth.* The more he contemplates it, the more familiar he becomes with it, the more successful will he become in his work. *Divine truth* is the only instrument he can use, to lift the immortal spirit from the depths and darkness of sin into the clear, pure light of holiness.

THE SPIRIT OF MISSIONS.—We have received the Nov. No. of this Journal. The thing which strikes us most prominently—is the painful fact of the small amount of funds received during the last six months—the whole amount since the 15th of June for Domestic Missions is barely $1,000 39, & for Foreign Missions during the same period only $5,031 41. How shall we ever get on at this rate? We subjoin the following remarks from the Domestic Secretary:—

"The Church has been already told, that more thousands were needed than there were hundreds in the treasury to meet the October stipend. Those hundreds and more have been already received, for the Treasurer has already paid away all the copies in his hands; and now upon the shortest table are the reports of various Missionaries, to which touching appeals are made for the prompt payment of this quarter's salary, without a moment's delay. To these appeals no answer can be made—not because we have their brethren of the household of faith are unmindful of their great need—remember that even the cup of cold water shall receive its reward.

The above facts and remarks give new force and pungency to the observations of our correspondent on the subject of Missions, found in another part of our paper.

KING WARNS.—Here is great gush and point in the following remarks of our Welch Poet:

The Puritan Tabernacle in the Bethany Association in the Episcopal Church is pronounced by Independence of its combative progressive. If it would exercise a little control in "extensive works" its influence on the affections of the rockets in town might be more salutary. The Kingdom of God is not to be extended by loose reprisals and commotion, or by quarreling with our neighbors. • • • All loud words are never lost, but in the next be elected to use in old comparisons. 'Curses, like chickens, always come home to roost.'

The Witness and Advocate, a work of two since, contains a notice by the Rev. John Wicart, that "he is not, at present, an editor of" that paper. As the Rev. Mr. Clark has now left Boston, we suppose the paper has gone into new hands.

Intelligence.

DOMESTIC.

DIOCESAN.

PENNSYLVANIA.

The Rev. Azariah Pitts, has been called to and accepted the Rectorship of St. Peter's Church, Manayunk, and will enter upon his duties immediately.

MAINE.

A writer in the Christian Witness, giving a sketch of Bishop Hopkins's Episcopal tour through Maine, in company with several other Episcopal Clergymen, makes the following remarks:—

"In Bath and Wiscasset, it is believed, the services of our Church had never been conducted before this visitation. There, as in many other parts of our extensive country, there are multitudes, once accustomed, more or less, to the ways of the Church, who were only to be sought out by her ministers that they may be restored to her communion,—and many others who are strangers to her claims, and need only to be made acquainted with them, to acknowledge their validity.

"Maine has never been explored ecclesiastically, with a view to the establishment and extension of the Church. Much remains to be done in that promising field. Many of the enlightened and liberal inhabitants would cordially welcome the scriptural services, the lively, spiritual views, the sound doctrines, and the conservative influences of our communion. If suitable missionaries can be obtained, and the means necessary for their support, there is ground to believe that in many of the towns of that large and flourishing state, unwearied, consecrated efforts to sow the seed, would be successful, and the Church established upon a permanent basis."

RHODE ISLAND.

PENTECOST ACTS IN BISHOP INGRAM.—On the fifteenth Sunday after Trinity, Sept. 24, in Emmanuel Church, Manchester, the Rev. James Helme Carpenter was admitted to the holy order of priests. Rev. Charles C. Taylor, rector of Christ Church, Louisville, preached the sermon; the morning prayer, and the Litany, were said by the Rev. Thomas S. Rudolph, missionary at Rockville and Dry Brook; and was likewise to be presented. The Rev. John H. Rouse, rector of St. Paul's Church, Wickford, conducted the ante-communion prayers; the Rev. George Taft preached the candidate, the Bishop, and the Rev. Messrs. Fay, Reese and Taylor, united with him in the imposition of hands.

In the afternoon of the same day, in the same church, after evening prayer, conducted by Rev. Samuel A. Taylor, of R. I., and a sermon by Rev. James W. Miles, of South Carolina, the Bishop administered the holy rite of confirmation to a large person, accompanied by an address.

In the evening, at 8 o'clock, a public missionary meeting was held in St. James', in the presence of the missionary committee of the district, when an address, which addresses were delivered by the Rev. Messrs. Miles, and Taylor, presents as united missionaries to Mesopotamia and the Bishop.

Thursday, Oct. 19. In the church of St. Paul's, Wickford, preceded in the holy rite of St. Paul's parish, Wickford.

Friday, Oct. 20. The Bishop held a confirmation in St. Paul's Church, Wickford, when four persons received that apostolic rite. Rev. John H. Rouse, assisted the parish, conducted the evening prayer, and read the prayer. Sermon and address by the Bishop.

Rev. Samuel A. Taylor, deacon, has been ordained into the diocese with a letter dimissory from the Bishop of Maryland.—*Christian Witness.*

NEW JERSEY.

The Convocation of Northern Virginia will be held in Christ Church, Burlington, on Wednesday morning, Dec. 5, instead of Nov. 28th, which will cause no interference with Diocesan Convention.

OBSERVATION.—At the same time and place the Bishop held a special ordination, and admitted the Rev. Philip Berry, deacon, to the holy order of Priests. The sermon was preached by the Rev. Mr. Taylor. The Rev. Messrs. Read, Gregory, Smith, and Young, follow, united in the imposition of hands.

CHURCH CHANGE.—The Rev. Adolph Frost Berg, has received letters dimissory from the Bishop of New Jersey, and is settled as an instructor at St. James' Hall.

DELAWARE.

BISHOP KEMP'S APPOINTMENTS.

Sunday, Nov. 9th, A. M. Communion, P. M. Conf. Monday, 9th, Christ Church, Broad Creek, A. M. Seaford, evening. Tuesday, 7th, Sharpt, A. M. Thursday, 9th, Dover, evening. Sunday, 16th, 8 A. M., St. Mary's, 11 A. M., St. Ann's, P. M.

VIRGINIA.

EPISCOPAL ACTS IN BISHOP MEADE.—Bishop Meade has visited the parishes in Fluvanna county, Va., and Monday, Oct. 6th, at Christ Church, Palmyra, confirmed a class of 12 persons. Next evening he preached at Cobham, Albemarle. After visiting two other churches in Albemarle, one in Nelson, and the other in Amherst, he repaired to Lynchburg, and on the 15th confirmed a class of 8 persons in Christ Church, Lynchburg. Mrs. Caroline and Rebecca Lee, sisters of the late Gen. Lee, of Alexandria, were among the number. On the 16th at Liberty, and on the 17th at Bedford C. H., he confirmed a class of 12 persons in each place. On the 18th at Fincastle, he confirmed a class of 8 persons. On the 19th at Christiansburg, he confirmed a class of 6 persons. On the 20th at Wytheville, he confirmed a class of 8 persons. On the 21st at Abingdon, he confirmed a class of 8 persons. On the 22d at Rogersville, Tenn., he confirmed a class of 8 persons. On the 23d at Jonesborough, Tenn., he confirmed a class of 8 persons. On the 24th at Greeneville, Tenn., he confirmed a class of 8 persons. On the 25th at Rutledge, Tenn., he confirmed a class of 8 persons. On the 26th at Knoxville, Tenn., he confirmed a class of 8 persons. On the 27th at Maryville, Tenn., he confirmed a class of 8 persons. On the 28th at Athens, Tenn., he confirmed a class of 8 persons. On the 29th at Cleveland, Tenn., he confirmed a class of 8 persons. On the 30th at Dalton, Ga., he confirmed a class of 8 persons. On the 31st at Rome, Ga., he confirmed a class of 8 persons. On the 1st Nov. at Cassville, Ga., he confirmed a class of 8 persons. On the 2d at Marietta, Ga., he confirmed a class of 8 persons. On the 3d at Atlanta, Ga., he confirmed a class of 8 persons. On the 4th at Covington, Ga., he confirmed a class of 8 persons. On the 5th at Madison, Ga., he confirmed a class of 8 persons. On the 6th at Greensboro, Ga., he confirmed a class of 8 persons. On the 7th at Milledgeville, Ga., he confirmed a class of 8 persons. On the 8th at Macon, Ga., he confirmed a class of 8 persons. On the 9th at Fort Valley, Ga., he confirmed a class of 8 persons. On the 10th at Columbus, Ga., he confirmed a class of 8 persons. On the 11th at Montgomery, Ala., he confirmed a class of 8 persons. On the 12th at Greenville, Ala., he confirmed a class of 8 persons. On the 13th at Mobile, Ala., he confirmed a class of 8 persons. On the 14th at Pascagoula, Miss., he confirmed a class of 8 persons. On the 15th at Natchez, Miss., he confirmed a class of 8 persons. On the 16th at Port Gibson, Miss., he confirmed a class of 8 persons. On the 17th at Vicksburg, Miss., he confirmed a class of 8 persons. On the 18th at Jackson, Miss., he confirmed a class of 8 persons. On the 19th at Canton, Miss., he confirmed a class of 8 persons. On the 20th at Yazoo City, Miss., he confirmed a class of 8 persons. 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Poetry.

LINES ON THE DEPARTURE OF A FRIEND.

From the Church of England Magazine.

Tranquil in death—no thought of care
Disturbs the quiet of thy brow;
Angelic peace reigns there,
Meekly triumphant now.

Wild was the tempest, dire its rage,
Fearful the howling of the blast,
When from this earthly stage,
Trembling, thy spirit passed.

Long didst thou linger in the gloom,
Vainly the dark abyss explore,
Without one ray to illume
The distant heavenly shore.

Contending powers on ev'ry side
Assailed thee without control,
Fiercely the conflict tried
To catch thy struggling soul.

Who bade the angry waves be calm?
Who quelled the adversary's power?
It was the Saviour's arm,
Near thee in that lone hour.

He heard in heaven thy feeble cry,
With pitying tenderness looked down,
And to thy fainting eye
Held an immortal crown!

He gave thy wearied body rest,
And bade thee take a joyous flight
To mansions of the blest—
Realms of unfading light.

We weep to know thy course is run,
And wish thy radiant spirit here,
But thought of glory won
Checks the half-starting tear.

Farewell! may thy beloved clay
Peacefully sleep in the cold tomb,
Till the last awful day
Dawn on the general doom.

Then shall it rise—all glorious rise—
Meet thy pure spirit in the air,
Joyful ascend the skies,
And live forever there!

W. H. S.

WHAT FAITH CAN DO.

With a man of faith not an affliction is lost, not a change is unimproved. He studies even his own history with pleasure, and finds it full of instruction. The dark passages of life are illuminated with hope; and he sees, that although he has passed through many dreary defiles, yet they have opened at last into brighter regions of existence. He recalls, with a species of wondering gratitude, periods of his life, when all its events seemed to conspire against him. Hemmed in by straitened circumstances, wearied with repeated blows of unexpected misfortunes, and exhausted with the painful anticipation of more, he recollects years, when the ordinary love of life could not have retained him in the world. Many a time he might have wished to lay down his being in disgust, had not something more than the senses provide us with, kept up the elasticity of his mind. He yet lives, and has found that light is sown for the righteous, and gladness for the upright in heart. The man of faith discovers some gracious purpose in every combination of circumstances. Wherever he finds himself, he knows that he has a destination—he has, therefore, a duty. Every event has, in his eye, a tendency and an aim. Nothing is accidental, nothing without purpose, nothing unattended with benevolent consequences. Everything on earth is probationary, nothing ultimate. He is poor—perhaps his plans have been defeated—he finds it difficult to provide for the exigencies of life—sickness is permitted to invade the quietude of his household—long confinement imprisons his activity, and cuts short the exertions on which so many depend—something apparently unlucky mars his best plans—near failures and embarrassments among his friends present themselves, and throw additional obstructions in his way—the world look on and say, all these things are against him. Some wait coolly for the hour when he shall sink under the complicated embarrassments of his cruel fortune. Others, of a kinder spirit, regard him with compassion, and wonder how he can sustain such a variety of woe. A few there are, a very few, I fear, who can understand something of the serenity of his mind, and comprehend something of the nature of his fortitude. There are those, whose sympathetic piety can read and interpret the characters of resignation on his brow. There are those, in fine, who have felt the influence of faith.

In this influence there is nothing mysterious, nothing romantic, nothing of which the highest reason may be ashamed. It shows the Christian his God, in all the mild majesty of his parental character. It shows you God, disposing in still and benevolent wisdom the events of every individual's life, pressing the pious spirit with the weight of calamity to increase the elasticity of the mind, producing characters of unexpected worth by unexpected misfortune; invigorating certain virtues by peculiar probations, thus breaking the fetters which bind us to temporal things, and

> "From seeming evil still educing good,
> And better thence again, and better still,
> In infinite progression."

When the sun of the believer's hopes, according to common calculations, is set, to the eye of faith it is still visible. When much of the rest of the world is in darkness, the high ground of faith is illuminated with the brightness of religious consolation.

Come now, my incredulous friends, and follow me to the bed of the dying believer. Would you see in what peace a Christian can die? Watch the last gleam of thought that streams from his eyes. Do you see anything like apprehension? The world, it is true, begins to slide in.—The shadows of evening collect around his senses. A dark mist thickens, and rests upon the objects which have hitherto engaged his observation. The countenance of his friends become more and more indistinct. The sweet expressions of love and of friendship are no longer intelligible. His ear wakes no more at the well-known voice of his children, and the soothing accents of tender affection die away unheard, upon his decaying senses. To him the spectacle of human life is drawing to its close, and the curtain is descending which shuts out this earth, its actors, and its scenes. He is no longer interested in all that is done under the sun. O! that I could now open to you the recesses of his soul; that I could reveal to you the light which darts into the chamber of his understanding. He approaches that world which he has so long seen in faith. The imagination now collects its diminished strength, and the eye of faith opens wide. Friends! do not stand thus fixed in sorrow around this bed of death. Why are you still and silent? Fear not to move—you cannot disturb the last visions which enchant this holy spirit. Your lamentations break not in upon the songs of seraphs, which enwrap his hearing in ecstacy. Crowd, if you choose, around his couch—he heeds you not—already he sees the spirits of the just advancing together to receive a kindred soul. Press him not with importunities; urge him not with alleviations. Think you he wants now these tones of mortal voices—these material, these gross consolations! No! He is going to add another to the myriads of the just, that are every moment crowding into the portals of heaven. He is entering on a nobler life. He leaves you—he leaves you, weeping children of mortality, to grope about among the miseries and sensualities of a worldly life. Already he seems to rest from the fatigues of labor. Will you not join him there? Will you not taste the sublime joys of faith? There are your predecessors in virtue; there, too, are places left for your companionship. There are seats for you in the assembly of the just made perfect, in the innumerable company of angels, where is Jesus, the mediator of the new covenant and God, the judge of all.—*N. Y. Evangelist.*

QUALIFICATIONS OF A SCHOOL TEACHER.

The annexed character of a good Schoolmaster is taken from an English journal.

"A good schoolmaster ought to be a man who knows much more than he is required to teach, that he may teach with intelligence and taste; who is to live in humble sphere and yet to have a noble and elevated mark, that he may preserve that dignity of sentiment and of deportment with out which he will never obtain the respect of families who possess a rare mixture of gentleness and firmness; for inferior though he may be in station to many individuals in the parish, he ought to be the obsequious servant of none; a man not ignorant of his rights, but thinking more of his duties; showing to all a good example, and serving to all as a counsellor; not given to change his condition, but satisfied with his situation, because it gives him the power of doing good; and who has made up his mind to live and die in the service of primary instruction, which to him is the service of God and his fellow creatures. *To rear masters approaching to such a model is a difficult task; and yet we must succeed in it, or else we have done nothing for elementary instruction.*"

For the Unity of the Spirit.

MINED BY A LAYMAN, NO. XXIII.

A TWENTY SIXTH "TRACT ABOVE TRACTS."

Our readers will please bear in mind that the anecdotes brought before their notice, for many months past, are all illustrations of the efficacy of religious tracts, which have come under the immediate notice of the writer, or have been communicated to him by those responsible for the circumstances, or satisfied of the authenticity of their narrations: they are, therefore, original, to the sense of never having been before published, and he trusts will not prove unfruitful, in stirring up all who may read, to embark, actively and zealously, in the great cause of tract distribution. The writer is to-day the gratified recipient of a communication from a young gentleman, in this city, who proves that he has not laboured in vain, in sowing that "good seed," the end of which is "everlasting life." Who can read the following statements of the blessing attendant upon zeal in God's behalf, without lively interest, and an earnest wish that they had been the agents of such good. My friend says:—"I promised you, on last Sunday afternoon, to give you some "facts," relating to my distribution of tracts, but before I state *them*, I had better relate an incident, that affected me very much, which took place on Sunday evening last. I relate as much of the conversation as I could hear, without attracting notice, as part of the time, I was concealed in the shade of a wall, darkened by trees, around it. I went out, about 7 o'clock, intending to go to church, but having a severe headache, and feeling otherwise unwell, I returned, after walking a square or so.

On my return, two men, walking before me, were indulging in most profane and obscene language. I quickened my pace, till I had got a few yards before, and I then dropped the "*Swearer's Prayer*," and paused behind, to see the effect. It was picked up with an oath and an exclamation of, "What is it, Jim?" But "Jim" was too much upon pleasure bent, to stop;—for, by the clear light of the moon, (fit emblem of purity!) he saw, in distinct letters, "THE SWEARER'S PRAYER." He read it, and stopped; while his companion laughed at him, for being so "foolish" as to read "that!"

"But John," said Jim, "read it yourself;—for my part, I hope I may"————, there he was about uttering another oath, but the Spirit of God was, I trust, doing it's good work, and arrested that wicked thought;—"I hope I may never swear again; and I'll pray to God, this night, to keep me from swearing." At this juncture, they both stopped, while the one last addressed, taking his hat off, and therefrom taking his handkerchief, said, laughingly, "Won't it do to-morrow!" Quick as thought, I drew out the tract, entitled, "To-morrow," (which commences with, "When do I expect to repent?" "I do not know; perhaps, 'to-morrow.'" "But may I not be, 'to-morrow,' stiffened in death, and my poor soul in hell?" Oh, my soul, think of the!") and hurrying on, dropped it exactly in his hat, as he was putting it on. It fell out, in front of him, and he, turning pale, opened it, and read it. "To-morrow! to-morrow, to-*To-night*, I'll pray with you, Jim," said, seeing me before him, "Where's there a Church," asked he, of me. "Come with me, a square or so, and I will show you;" and following me, I took them to "St. Luke's" Church; where they heard an excellent discourse. They were young men, and, apparently, from the south; as the road moved from the Church, I tried to keep up with them, but had only an opportunity, before they got on their cars, to deposit in them a few *Tracts*; some of them were, "To-morrow;" "Swearer's Prayer," "What am I, sir;" "Hell;" "Repent ye;" "Important Questions;" and I know there were many others; among them, also, I included a copy of "Little John," to each; three copies of which I happened to have.

I pray God that his Holy Spirit may be exerted upon their hearts, and that, as we do not meet again on earth, we may meet again in heaven, to sing the praises of the Lord for ever and for ever!" We must defer the remainder of our friend's deeply interesting letter until our next; and, in the meantime, ask our readers to *ask Themselves*, as in the sight of God, why (if not) they are not interested in this good work!"

PRAY FOR YOUR PASTOR.

Mr. Editor,—I am very much impressed with the conviction that we do not pray enough for the minister under whose spiritual teaching we sit from Sabbath to Sabbath.—While the spirit of prayer, in general, is a good test of our personal Christianity, the special prayer for divine light and gracious influence to be vouchsafed to the preacher, who is to expound the Scriptures to us, may be considered the particular means through which we invariably receive profit from the preached word. I have, within a day or two past, met with the following passage in a late publication of that deservedly popular writer, "*Charlotte Elizabeth.*" And if you have room for the extract, it affords me pleasure to copy it for the benefit of your readers:

"About that time he made a remark that impressed me deeply, and I hope lastingly. We attended the ministry of his beloved friend, H., and on one occasion, adverting to certain criticisms that had been passed on his discourses by some who seemed to sit to judge mention their faults, I asked him, 'How is it, that while they call out of the second mile, and another day, and so forth, I feel them all so profitable, and always come away edified?' With animated quickness he replied, 'Pitch you how it is, you pray for him.' Indeed I did; and that he may be taught to teach me." 'Aye, there it is, and your prayer is answered. Now mark me; the preacher and the flock either rise or sink in their spirituality, as they withhold from him in secret, their love to Christ.—Those who make it their constant care to admire, come away empty of spiritual food. Those who give liberally to their minister in secret prayer for him, have their souls made fat by the very same doctrine that falls unblest upon others.' He added, with emotion, 'Bear dear H., more and more upon your heart before your Father's throne, and you will feel more largely upon the banquet that he spreads.' I have to be thankful that my friend's counsel was not lost on me; from that stripling, indeed, I was soon removed; and very soon he followed D. to glory! but I had already earned the lesson into another pasture; where, richly and abundantly as all were fed, none always appeared to be in excess; so I find learned the secret of the prophetic banter which I would commend to every Christian hearer; namely, affectionate, importunate intercession for the teacher is the spirit of faith; then may we sit, expectant and humbly continual to receive the assured answer, in the portion which he is commissioned to divide."—*Christian Observer.*

THE BIBLE AND THE DEVONSHIRE.

What follows is published in the Report of the London Religious Tract Society, for 1841.

"This woman says, that her husband has been a drunkard these many years, first he spent the greater part of his evenings, and would beat her and turn her family out into the street. But now she is rejoiced to say, he was induced from drinking ever since I put the tract ON DRUNKENNESS, which he received with him constantly to his work. She says that now they have good comfort, and get the fruit of his labour. She is very thankful, and wishes me to continue to visit them."

"When first I visited this family, they were living as if there was no God above them, or eternity before them; they were as ignorant of the way of salvation as those who never heard of a Saviour. The Sabbath was kept by them as a day of idleness and revelry; drinking ale and discussing politics were their whole delight and chief employment on that blessed day. I read the Scriptures with them frequently, and in distributing tracts often took occasion to introduce upon their minds the necessity of attending to the one thing needful; but all was apparently of no benefit; they seemed as far less as ever. A few weeks ago I left them the tract entitled 'Now, Now.' The following night, both husband and wife were at the meeting, after which the husband came to me and said, 'Will you be pleased to lend me a Testament for since I read the last tract you left me, I am desirous to read the Testament.' The following Sunday I called to know their state; but, to my astonishment, instead of finding the newspaper and jug of ale as usual, the whole family were seated around the fire, while the father was reading the third chapter of John, and the mother was reading from her child's book. He said when he saw me, and said 'Oh, I am glad to see you, come and talk to us about the chapter I have been reading.' I complied with them in a considerable time, and offered up a few petitions on their behalf. Since that time they have regularly attended two of my meetings, and instead of profaning the Sabbath, they have kept it holy to the Lord; instead of spending their money for drink which is no bread, they are saving it, that they may provide for clothes to attend a place of worship. How is verified the language of the prophet, 'Instead of the thorn shall come up the fir tree,' etc."

DEATH OF THE CHRISTIAN.

FROM THE COUNTY OF TIPPERAH.

How still is the grave,
Then rest in the air above!
If the body sleeps quietly,
How blessed must be the spirit!

There lies the gem of which the mortal pilgrim wore through the whole period of his pilgrimage, in sunshine and in rain. O! what thoughts crowd upon the mind when we stand before a corpse—thoughts which come to us at no other time! We could then take no trouble to sin, or much to fear, so much for where to seek forgiveness. But the dear form, his mortal spirit has not. How the mind should warm to all men, could we contemplate how we shall feel, when they lie before us in their grave clothes upon the bier.

Soul, purified in the furnace of affliction, then art now with God. O when shall the bands fall from these eyes, when such is changed to sight, love will it be with them? When from the mouth of the Lord, upon whose bosom once leaned when thou couldst not see his face, THOU shalt receive the welcome, "come thou faithful servant into the joy of thy Lord!" when that joy of thy Lord shall illumine thy spirit, "thou wilt be with them!" The bond has been a long one it was true. Blessed spirit, it was appointed to thee to repose upon earth, upon a breast learned fully the value of human life, its labors and its sufferings—and best not learned in vain; what thou hast labored upon without, has been also labored within. All thy toil in the world was at the same time a preparation of thy soul for the temple of God. When at evening, after a hot day, the wagon laden with iron enters the barn, all the inhabitants rejoice. Thus I imagine thee, serene, blessed spirit, entering the house of thy heavenly Father, and the inhabitants of heaven rejoice. Since there is so great joy in heaven, lamentation upon earth must be hushed. Could thy voice be heard from the place where thou now art, surely it would say nothing else than "Weep not!" Therefore must we dry up our tears.

Thou didst not belong to us when thou wast upon earth; thou wast the Lord's. We should therefore be thankful that thou wast lent to us so long, and bold not what we have received through thee. Blessed spirit, thou must yet remain among us from the riches which belonged to thee, hast thou deposited us liberally to us, that we yet have thee, after thou hast left us. Thou art sowed as almost in a vivifying form, that we may take comfort of thee, and for much may teach us, even after death has closed thine eyes. Thou hast labored and worked for us with such fidelity and earnestness, that the blessing of thy prayers is not yet exhausted, but will continue to descend upon us as long as we live, like the dew from God. Even in the contemplation of the Everlasting Light thou wilt not forget us, for eternal light is only the light of love, and thy thoughts will be prayers for us.

The flight of faith is finished. We have learned from thee that a man can build himself by the Invisible, as if he saw Him; and since we have learned it, we need no longer mourn as those who have no hope. What they have buried, that was not thyself, it was the vesture, and with the vesture have they had all thy toils endured in it, and thy tears; and when thou shalt receive it again, renewed by the hand of the Almighty, it will no longer bear any traces of tears. He who said, "Where I am, there shall also my servant be," has taken thee to himself; and where he is there it is good to be. Why should we mourn? Thou hast well at waiting to see, but He who could give such a father, such a husband, such a friend, must himself be a greater father, a greater husband, a greater friend.

When a man is taken from our midst, also, in his whole life seeks only to please the Invisible One, how do our hearts close over the grave the more tenderly, and how do the tears spread the Invisible. Since we can no longer lie upon the heart, we will lie the more upon the heart of our God. It is also a great blessing, that when those die who have been the Lord's, their love inflamess us even after they have departed. May we meet again! exclaims the longing of the heart; but we know we can come where thou now art, only be the same mind ever which thou hast revealed. Alas! we often think of such pure seeming consequence of death, and yet never dwell on all hands upon the good the spirit. Holy, glorified spirit, we must see thee again, we must find thee again, if we are but ourselves! Thou hast labored in love that we might be thine, and labor thou in the same love for us, that we may be thine for ever.

Let his living brother and sisters who are all members of the Church, console themselves with the reflection that their little brother has only gone to his home in heaven, whither most of them must follow. Let his schoolfellows and associates, imitate and follow the beautiful example of their departed companion, and prepare to meet him on the Church of Christ.

Never did I witness a more affecting scene than when on visiting little *Charlie*, I found his eldest sister, humbled at a throne of Grace, and doubtless entreating her heavenly Father, to spare her brother. It was indeed a melting scene! To behold that young sister

> "Lifting the eternal name of God
> From Penny's own catechumenth,
> And looking while her hands and eyes
> Are lifted to the glowing skies
> Like a stray babe of Paradise
> Just lighted on some flowery plain
> And looking for its home again."

Parents may learn from the example of this little boy, how early religious truths and impressions may be ingrafted upon the minds of children, and the importance of Sabbath school instruction. He delighted in his Sunday-school exercise—delighted to read the Bible, and to have it explained to him. He was kind and affectionate to his associates, and obedient to his parents and teachers.—Such patience under affliction we have never seen. From the commencement of his illness he had imbibed the belief, that he would not recover. Some eight or ten days after his attack, finding that he was suffering intensely I admonished him to bear his affliction with patience and submission, and perhaps he would soon get well; to which he emphatically replied "or not so not!" A pious lady who sat by his bed-side at the same time also remarked to him, "Charlie, do you think that you will not get well?" and with the same cheerfulness he replied "oh no! not so!"

Charlie's pious and devout mother assisted by many other kind and affectionate females, (the earthly comforter of most) stood beside him and smoothed his pillow, and made bright before him the way to heaven. Beautiful art thou, O woman, in thy affection! and well hast thou been called a "ministering angel!"

A word of admonition to Charlie's associates in the Sabbath-school—children, learn to be wise, love one another, keep God's commandments, and strive to enter in at the strait gate.

It is too frequently the case, children, that we spend a life of disquietude and misery, before we are convinced of the fallacy of our hopes, and learn to seek the only happiness which earth can afford, in the comforts of religion. It is the Christian only who can "smile upon the cares and ills of life," and view with complacency, the "tyrant of the tomb." He is resigned in every trouble, and calm amid life's dangers and alarms. He knows that God "doeth whom he chooseth," and can rejoice in being with submission in the decrees of Providence, and knows the end of all—but. There is one thing in the very nature of true religion, which calms the turbulence of the passions, and circles around the inward man by its regenerating influence. The Christian knows that wherever his may betide him here there is a haven of rest to which he is fast hastening, where there is neither storm nor tempest, but eternal peace and tranquility reigns. When friends and relatives who seemed indissolubly bound to him by the ties of love and friendship are torn from him by the vicissitudes of life, or sink prematurely into the cold embrace of death, he is consoled by the sweet reflection that there is a place of reunion beyond the grave, where parting will be no more.

> "And there meet all upon a harmony meet,
> Transported with rapture their Saviour to greet,
> Where the anthems of praises unceasingly rock
> And the crowns of glory eternally reign."

In heaven there are peace and rest and joy, and perfect bliss. There is a place prepared for the children of God, where all their past sorrows will be drowned in the waters of oblivion, and care and grief can never reach.—Heaven! seraphic sound! Who would not forego the petty joys of life for an eternity of bliss. To behold his God in glory, in drink of the pleasures of Paradise and join the heavenly choir, to sing the praises of a crucified Redeemer!

> "Death will come—
> A few short moments more, and the pride
> Of grace eternal wears him, and the Lord
> Beames his smiles of love on all the groom
> Is restored. What a meeting there will be
> To be sure and all to loved here! and the throng
> Of new, to feast cheeks shall never die.
> There is the health that lasts through all eternity."
>
> WELLS.

ACKNOWLEDGEMENTS.

DOMESTIC MISSIONS

The Treasurer of the Committee for Domestic Missions, since his report of the 19th Oct. has received the following sums, viz:

From Col. Thomas Cobb, U. S. A., Fort Johnston, N. C. $25 00
Rev. Dr. Wainwright, a Stockholding pew, half year, 12 50
Rev. Dr. Berrian, Trinity Church, New York, 100 00
Rev. Dr. Hawks, Rev. Dr. Hook, for missionary station, 200 00

In St. Peter's Church, Perry county, Ohio, the Rector has established a Missionary Society, which has been in operation for two years, and has been the means of raising a considerable sum for the Domestic Missions, and other objects of benevolence. The Rector has also established a Sunday School, which is in a flourishing condition, and numbers about 60 children.

THOMAS S. STURGIS, Treasurer.
Oct. 27, 1841. 111 Broadway, New York.

LIBERTY IN RANISM.

NOW READY.—The Eleventh Rousseau, treated by the Great Pagan and Roman Satirist, by Rodman Wardly, D. D. Author of Pagan Priest. Price 25 cents.

JAMES M. CAMPBELL, & CO.
98 Chestnut st. Philada.

Oct 23

VALUABLE AGRICULTURAL WORKS

CHEAP FOR CASH.

LECTURE S on Agricultural Chemistry and Geology. By James F. W. Johnston, 2 vols. 12mo.—Gray's Botanical Text Book for Colleges, Schools, and Private Students, 1 vol. 12mo. and a manual of engraving Gardening for Ladies, and Companion to the Flower Garden. By Mrs. Loudon. Edited by A. J. Downing.

The Theory of Horticulture; or an attempt to explain the Principal operations of Gardening. By John Lindley. Edited by A. J. Downing, and a Gray.

Specimens Agricultural Chemistry, compiled for the use of the Practical Farmer. Founder's New American Gardener.—Complete Farmer—New American Orchardist.—Received and for sale by

EARRINGTON & HASWELL.
Oct. 28. 293 Market street.

WATSON ON THE PRAYER BOOK.

THE Proprietors, a Sole Guide, or the Devout Communicant's Way of Faith and Practice. Lectures delivered in St. John's Church, Cheltenham, during Lent, 1840, by the Rev. Alexander Watson, M. A., Curate of the Church.

Just published and for sale by

JAMES M. CAMPBELL & CO.
98 Chestnut st. Philadelphia.

Oct. 28.

TO MUSIC TEACHERS.

THE Subscriber have in the press, and will publish in a few weeks, a Sacred Music Book, entitled, *The Harp of David*, a Collection of Sacred Music, consisting of Selections from the most distinguished Composers, and a number of original pieces of Music by the Editor; with a progressive series of elementary instruction for pupils, by George Kingsley, Professor of Music, and author of The Sacred Lyre, "The Social Choir," &c. &c.

The Teachers and Leaders of Church Choirs are respectfully solicited to examine the work. A liberal discount made to Teachers and others who take a quantity.

J. WIGTHAM & SON, Publishers,
111 Chestnut street, opposite the Theatre.

Oct. 28—6t.

NEW PUBLICATIONS.

THE Prayer book, a sole guide, or the Devout Churchman's way of faith and practice, by Rev. Alexander Watson, A. M. of St. John's Church, Cheltenham.

The Patron of Mary Hewell, with a memoir.
Bishop M'Ilvaine's Charge.
The Errors of Romanism traced to their origin in human nature, by Archbishop Whately, D. D.
Gresley's Treatise on the Art of Preaching.
Just published and for sale by H. HOOGE.
Oct. 28 120 Chestnut st. opposite Masonic Hall.

GOLDEN HILL SEMINARY,

BRIDGEPORT, CONN.

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

MRS. S. A. BURR, PRINCIPAL.

The location of this School is one of the most desirable in the State, being pleasantly situated in a retired part of the city, on an eminence commanding an extensive and delightful prospect of Long Island Sound, and of the surrounding country, and only four hours from New York, from which there is a daily line of steamboats. The house is large and commodious, with ample grounds, and every facility for amusement and recreation.

Mrs. S. A. Burr, a native of France, has taken the above School, and will reopen it on the first of November. She now has had much experience in teaching; and, with able assistants, all branches of a French and English education will be thoroughly taught. Boarders in the family will have peculiar advantages in acquiring a knowledge of the French language, as it is that of the family.

The School year consists of two sessions, of five months each, commencing on the first of May and November.

The terms for tuition in French and English, with board and washing, are, for the summer session, $80; for the winter session, $90.

Lessons on the Piano, and use of instrument, per session, $25. On the Guitar, and use of instrument, $15. Drawing, $10. Painting in oil, $15. Latin, and also Italian, Spanish, and German, will be taught at the usual prices, if desired.

Each pupil must be provided with towels and napkins, bed and bedding, at any $4 per session for their use. Every article of clothing, &c., should be marked in full with the name of the owner.

Pupils who remain during the vacation will be charged $2 50 per week. No extra charges, other than the above, are made.

Books and stationary will be purchased for the pupil when desired.

All members will attend the Episcopal Church with the Principal, unless the parents or guardians desire that they should attend other churches. Besides the Episcopal, there are Presbyterian, Methodist, Baptist, and Roman Catholic churches in the city.

Bills must, in all cases, be paid quarterly in advance.

References may be made to the following gentlemen: Rev. G. S. Coit, Bridgeport, Conn.; Hon. Andrew T. Judson, Hartford, Conn.; Hon. Samuel Ingham, Esq., Conn.; Rt. Rev. Benj. T. Onderdonk, D. D.; Rev. Wm. Berrian, D. D.; Rev. Edward V. Higbee, Rev. Assistant Verren, Hon. Benjamin F. Butler, New York; Rev. T. W. Coit, D. D., New Rochelle, N. Y.; Hon. Millard Fillmore, Buffalo, N. Y.; Edward Putnam, Esq., Baltimore; Col. Edward Bonner, Messrs. Col. Anderson, Charleston, S. C.; C. V. S. Knox, New York; Rev. Wm. Hawley, Ct.; W. Goddinborough, Esq., Hon. Amos Kendall, Col. W. Seaton, M. St. Clair Clarke, Esq., Thomas L. Smith, Esq., Vinal Lines, Esq., Gen. Jessup, Gen. Totten, Col. Cross, Washington city; Wm. Knowles, Esq., Hon. Gen. R. Crabb, Mobile, Ala.; Hon. Levi Woodbury, U. S. Senate.

Oct 14.—2m.

MRS. BAILEY'S YOUNG LADIES' BOARDING AND DAY SCHOOL,

At No. 10 Carroll Place, Bleeker st., N. York.

Mrs. Bailey respectfully informs her patrons and the public, that her Fall Term will commence on Thursday, the 7th of September next, at No. 10 Carroll Place—a location unsurpassed for health and beauty by any other in New York. The house is well adapted to accommodate yearly boarders with the greatest convenience and comfort. Great attention is devoted in the Institution to Elocution, Grammar, Arithmetic and Mathematics, Botany, Writing, Composition, and Music. The French language, under the direction of a Parisian lady, a resident in the family. Classes in Latin, Spanish, Italian, Drawing and Painting, Dancing, and on the Piano Forte, will be early formed.

Mrs. Bailey has the pleasure of referring to the following clergymen, and solicits the patronage of those who are desirous to give their daughters a good and accomplished education, on terms suitable to the times.

Right Rev. Bishop Hobart, D. D. | Rev. W. Ferris, M. D.
Rev. Wm. H. Vinton, D. D. | Martin Paine, M. D.
Rev. J. M. Wainwright, D. D. | Ed. G. Ludlow, M. D.
Rev. Francis L. Hawks, D. D. | S. A. Fort, Esq., Counsellor.
Rev. Lewis P. Balch.

Thomas S. Savage, Esq.

May 27—6m.

ST. MARY'S HALL.

Why should the advantage of systematic arrangement and progression in instruction be confined to one of the sexes? Why should a course of education for girls be less definite, less thorough, less complete, in its relation to their place in life, than a course of education for boys? Why should not a girl be ready for our drawing-room as matured out on a graduated scale, pruned, presented, accomplished, with the same accuracy, certainty, and completeness, as for the *man*? Not that, in either case, the attainment of immortal mitres can be completed in five years, twelve, fifteen years: a thing begun in time, and to go on forever. But that a starting point may be fixed, a foundation laid, a line carried upon principles settled, elements acquired, habits established, for future, constant and continued progress. These thoughts have existed long in our minds, since the first projection of St. Mary's Hall. To their development, our attention has been earnestly directed. The experience of seven years emboldens us to present them now, in outline. With the commencement, in position, in buildings, in grounds, in teachers, in apparatus, in influences of every kind, of all needful advantages, we offer for consideration the plan which follows. In adopting it, and carrying it into execution, we must rely, if it will at once be seen, on the influence of a larger residence in our pupils, and of a large subscription as to the time at which the studies set down as discretionary shall be pursued. The course of female education is disturbed and hindered in its substantial elements by the priority which has been arbitrarily allowed to what are called the ornamental branches, as if the very notion of ornamental did not imply a subsistence to be ornamented. It will be seen that none of them will be neglected; but each assigned its just proportion, in due subordination to solid and essential studies. As an indicement to co-operate with us in this attempt to systematize the education of this greater portion of our kind, and rescue it from the reproach control of fashionable caprice, and to fit them through the grace assured to faithful prayers, to be Christian daughters, Christian sisters, Christian wives, and Christian mothers—a word, Christian women—we offer two subordinate advantages. There will be a very considerable reduction of expenditure will be no extra charges.

The regular course of instruction at St. Mary's Hall will include a Primary Department, and a Junior, a Middle and a Senior Class. The studies of each of the three classes will occupy one year. Applicants will be admitted into the Primary Department without examination, not of any age. Admissions into any of the Classes will be granted to such only as possess an examination on the studies which precede it. Those who complete the whole course satisfactorily to the direction of the Institution will receive at the close a testimonial to that effect, signed by the Reverend the Principal, and the Right Reverend the Patron of the Institution. The order of the studies will be as follows:

PRIMARY DEPARTMENT.

Spelling; Reading (Writing the four elementary rules, and the tables in Arithmetic); the Map of the United States; leading events in History, in their chronological order; first lessons in Composition; Linear Drawing; Sewing; Music.—*Or* (in addition) exercises on the *Piano*, and French pronunciation, at the discretion of the Principal.

JUNIOR CLASS.

Spelling; Reading; Writing; Arithmetic, including fractions; Elements of Grammar; Geography of America and Europe; History of the United States; History; Outlines of Composition; Sacred Music; Intermediate, *or Latin, French, and Drawing* and *on the Piano*, at the discretion of the Principal.

MIDDLE CLASS.

Spelling; Reading; Writing; Arithmetic; Grammar, including Parsing; Geography; History of England; Geometry; Botany; Chymistry; Mineralogy; Cosmology; Book Keeping; exercises in Composition; Sacred Music. *Intermediate, or Latin, Greek, Spanish, Italian, Drawing, Painting, on the Piano or Guitar, and on Singing*, at the discretion of the Principal.

Such as shall have completed the course above stated, or shall sustain an examination on the studies which it includes, and may desire to reside in St. Mary's Hall, and be prepared for its discipline, whether to qualify themselves as Teachers, or to other ends, may be admitted to them, as the other forms in the numbers of the Classes, and may pursue in addition to such of the branches named above any of the following departments of learning at the discretion of the Principal: Hebrew; the Greek and Latin Classics; the higher Mathematics; Natural and Intellectual Philosophy; Critic-ism of English Literature; the Natural Sciences; Ecclesiastical Antiquity and History; the doctrine, discipline and worship of the Church.

Bishop Doane, whose fatherly care the Hall adjoins, and who exercises, as Patron, a constant supervision of the Institution in all its departments, will add, hereafter, to the Sunday evening services which he has always held in the Chapel, a Summer Course of Lectures, on English Literature, and a Winter Course on Christian Ethics, in connection with the Rector of the Church.

There are provided Lectures on the various branches of Natural Science, as well as on Natural Philosophy and Chymistry, illustrated by experiments, with a complete apparatus.

The year is divided into two terms and two vacations. The Summer Term commences on the first day of May, and the Winter Term on the first day of November. The months of April and October are the vacations. Whole expense for the term of five months, including every charge, except for Sheet Music and Drawing Materials, $135, payable access to advance. The charge for each Vacation in those who remain at the Hall will be $15. No half of any kind to be contracted by or for the pupils.

Address the Rev. B. I. Ogilvie, Classical Principal, Rector and Head of the Family, St. Mary's Hall, Burlington, New Jersey.

Oct 14.—6.